VOL. IV. Numb. 13.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Monday April 23d. to Wedneſday April 25th. 1711.

GENTLEMEN,

Q. I *Have read Dr.* Stillingfleet's Origines Sacræ, *and ever eſteemed it an excellent Book: But Mr.* Biſſet *ſays, that Dr.* Sacheverel, *being at a Tavern in this Town with ſome of his Brethern the Clergy (upon their commending the Book) told them there were Thouſands of Errors in it; and poſſibly that which he aſſerts about the Authority of the Scriptures is one. I have heard ſeveral of our modern Sparks, who to my Knowledg have had good Education ſay, that the Bible was a Book compoſed by Men to keep the World in awe. And truly it does not a little ſtartle me (as it would any Man) to hear that ſuch an Orthodox Man as Dr.* Sacheverel *ſhould find Fault with that Book of the Biſhops. As to the Old Teſtament I will ſay nothing; but as to the New I have lately Reflected how it was poſſible the Papers of the Apoſtles ſhould be preſerved, when they were all of them at a wide Diſtance from one another, in moſt Places perſecuted, and at laſt put to Death as Malefactors, whoſe Papers are generally ſeized; and laſtly how theſe Papers ſhould be collected into one Volume, and written by them in the* Greek *Tongue, when their native Language was* Hebrew, *the* Greek *Language being underſtood only by ſome few of their* Rabbies; *I deſire you to determine.*

A. Without taking notice of the preliminary Diſcourſe which has no Relation to the Queſtions propoſed, we anſwer that the firſt Objection has no Force, unleſs it were acknowledged that the Books which we have of the New Teſtament are the poſthumous Writings of the Apoſtles, the contrary of which has been always maintained and never doubted of in the Church. For Eccleſiaſtical Writers inform us of the very Time in which moſt of theſe Books were compoſed, and alſo that they were publiſhed and received as Authentick by the Church while their reſpective Authors were yet alive to bear Teſtimony to their own Writings. The very *Autographa* or Original Copies of the Apoſtles Books were preſerved with great Care by the Primitive *Chriſtians*, ſo that ſome of them were extant in the Time of *Tertullian*, as he himſelf teſtifies: And the Goſpel of St. *Mark* writ with his own Hand is ſaid to be preſerved at *Venice* to this Day. Beſides neither *Jews* nor *Heathens*, who wanted neither Malice nor Wit, to alledge any Fact that they could have juſtified the Truth of, in Diſproof of the *Chriſtian* Religion, ever argued againſt the Primitive *Chriſtians* from this Topick: They never denied that the Books which were received as written by the Apoſtles were Genuine. And St. *Cyril* teſtifies that *Julian* the Apoſtate himſelf, a moſt ſubtil and bitter Enemy of the *Chriſtian* Faith, did expreſly acknowledg that the Books received by the *Chriſtians*, as thoſe of *Peter*, *Paul*, *Mathew*, *Mark* and *Luke* were indeed theirs. And why ſhou'd it be made an Objection againſt theſe Books, that ſuch illiterate Men as the Apoſtles were ſhou'd write them in *Greek*, unleſs he can prove that they had not the Gift of Tongues, which the Goſpel Hiſtory aſſerts they had. They writ them in *Greek* becauſe that Language was then the moſt generally underſtood of any in the World.

Q. Moſt Learned SIRS, Gordon *in his* 42d *Paradox ſays, that there are two diſtinct Places on the Continent of* Europe, *ſo ſituated in reſpect of one another, that tho' the firſt doth lye Eaſt from the ſecond, yet the ſecond is not Weſt from the firſt. This ſeeming a little ſtrange to my ſhallow Capacity, I deſire you would pleaſe to accommodate me with your Aſſiſtance, which will much Oblige, your reſpectful Admirer* C. G——d.

A. What that Author means by this we cannot conjecture, unleſs it be that two Places ſituated under the ſame Cæleſtial Meridian, may yet have different magnetical Meridians; that is, the Declination of the magnetical Needle from the Pole of the World may be different in two Places that have the ſame Longitude, or are under the ſame Meridian. For with Reſpect to the Cæleſtial Meridian neither Place can be ſaid to lye Eaſt or Weſt of the other, though with Reſpect to the magnetical they may. And if this be all that the Author means by his Paradox, 'tis a meer Logical Quibble, that a grave Writer won'd not take notice of.

Q. Apollo, *I will tell you a Secret, which tho' I know you will tell it all the World, yet I defy you with all your Omniſcience, to diſcover the Author. The Matter is this; I have liv'd honeſtly all my Life Time till an Accident which but lately happen'd, and was thus; I had got Acquaintance with ſome Highway-men, whom I took to be honeſt Gentlemen, for they behav'd themſelves as ſuch, 'till one Evening Drinking harder with them than I us'd to do, they ask'd to what Place I was bent; on my telling them, they ſaid they were going the ſame Way, and ſhou'd be very glad of my Company. We went out by Moonſhine, when we had been about an Hour on our way, they begun to break their Minds to me and to own their Profeſſion, promiſing me, if I wou'd run the Riſque with them, I ſhou'd ſhare in the Booty; I being Wine-valiant was fit for any bold Enteprize, together with the Devil's taking the Advantage thereof, and tempting me on. We met with ſo much Booty that Night, that my Share came to near forty Pounds, which they like honeſt Gentlemen punctually paid me. When I grew ſober again, I began to be terrify'd with Imaginations of Tryals, Gibbets, Halters, &c. But if I happen to be drunk again, I have a ſtrong Fancy I ſhall not be able to forbear running t'other Riſque, the other Booty came ſo eaſy and ſudden, but I am certain I ſhall never venture thereon when I am ſober. Now pray reſolve me* Gentlemen, *if I can be juſtly condemn'd for an Action committed by me, when* I am not my ſelf. *For how can I properly be ſaid to be guilty of an Act, when my* Will *is not really conſenting to it, as it cannot be ſaid to be, when I know not what I do.*

A. Perhaps we may not be too raſh to ſay, ſince you believe you ſhall rob on the Highway again when you are Drunk; that you will deſerve to be hang'd for being Drunk, ſince your *Will* muſt be conſenting to that, which is likely to be the Occaſion of your Robbing. But if you merit not ſuch a ſhameful End for that; yet 'tis our Opinion you will juſtly deſerve it, when the Fact is committed. For whereas you pretend *you are not your ſelf then*: The Law will be ſatisfy'd if *your ſelf* is only hang'd, and no great matter if you eſcape in your other Perſon, ſince becauſe you may ſee double then, you may fancy your Perſon double. But if your Jeſt will ſecure both you and your other ſelf, you will have better Luck than you deſerve.

POEMS.

APOLLO,

Q. *TO Thirty I've tarry'd,*
And not as yet marry'd;
But almoſt was got in the Mind:
When an Accident ſtrange,
Did make a new Change,
In my Fancy of what I deſign'd.

Young Strephon *the Gay,*
In the Bloom of his May,
On whom my beſt Wiſhes attend,
For Nature and Art,
Secur'd me his Heart,
And fram'd him my Faithfulleſt Friend.

Young Cloe *addreſt,*
And his Paſſion confeſt;
And took all Occaſions to move her;
Vows as ſtrong as kind,
Each Promiſe did bind,
So much the Gay Strephon *did love her.*

At length with much Pains,
The Bliß he obtains;
Tho' long the Coy Nymph did withſtand,
But Hymen *at laſt,*
Cemented them faſt,
In his uninfringeable Band.

Nor do I admire,
A Youth of his Fire,
So Charming a Nymph ſhou'd adore.
For certainly Nature,
Ne'er fram'd ſuch a Creature,
At moſt, not a Brighter Before.

But what took him moſt,
And was his chief Boaſt,
A Chaſter *did never appear,*
Not in leaſt affected,
Nor cou'd be detected,
Of being too Light *or* Severe.

But ah! that Deceit,
In one ſo compleat,
Shou'd Reign, and her Vices diſguiſe;
And hide all thoſe Crimes,
Which tarniſh the Times,
From Lovers inſenſible Eyes.

Three Moons ſcarce compleated
Their Courſe, and retreated,
E'er his Error he found to his Grief,
Which pain'd him the more,
Since on ſuch a Score,
In which he cou'd find no Relief.

This ſeeming Chaſt *Creature,*
Prov'd th' Lewdeſt *in Nature;*
Nay, ſuch a vile, treacherous Woman:
She had been kept thrice,
Diſcharg'd in a trice,
And three Times had been on the Common.

Now tell me a way,
Their Lives to diſplay,
And how I may know they are Chaſt,
And tho' thus my Friend,
Was balk'd in his End,
I'll yet to the Marriage Rites haſt.

A. When a Lady you chooſe,
For the Marriage-Nooſe,
To ſhew you muſt venture a Curſe,
There's no Courſe but this,
For a Chance of the Bliſs,
But *to take her for better for worſe.*
Yet one way we know,
Aſſurance may ſhow,
You'll not like your Friend be ſupply'd;
And that's to reſort,
(For the making your Court)
To a Nymph that has never been try'd.

The Title, Preface and Index to the Third Volume, will be publiſhed this Week. Sold by *J. Mayo*, againſt *Water-Lane*, *Fleet-ſtreet*; where you may have the Firſt Volume in 8vo. at 6*s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

Note, All Letters with Queſtions, in all Arts and Sciences, whether Serious, Comical, or Humorous, both in Proſe and Poetry, will be anſwered in their own Stiles and Manner; and great Care will be taken to anſwer all ſuch as are worthy of the ſame, as ſoon as ſent, by directing them for the *Britiſh Apollo*, to be left at *J. Mayo*'s over againſt *Water-Lane*, *Fleet-Street*. *S. Clark*, Bookſeller in *Burchin-Lane* near the *Royal-Exchange*, and *T. Harbin* at the *Roſe*, over againſt the *King*'s-*Head-Inn* near *Charing-Croſs*.

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N. B. On Monday the 19th Inſtant, the firſt Weeks Contribution was paid to 5 Claimants, when two Perſons 17 s. 6 d. by them paid, receiv'd 26 l. 16 s. 6 d. each.

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